Pujian Para Tokoh Non-Muslim terhadap Nabi Muhammad: Pengakuan Universal atas Kebesaran Manusia dan Kenabian

Janantaka

Pendahuluan

Di tengah perdebatan modern mengenai agama dan kenabian, muncul satu fakta menarik yang jarang disangkal: Nabi Muhammad ﷺ tidak hanya dihormati oleh umat Islam, tetapi juga dikagumi oleh banyak tokoh besar non-Muslim di berbagai zaman. Pengakuan mereka bukan hasil dari keyakinan teologis, melainkan buah dari pengamatan historis, rasional, dan etis. Dalam konteks ini, pujian terhadap Nabi Muhammad dari para sarjana dan pemikir non-Muslim menjadi bukti moral dan intelektual yang memperkuat legitimasi kenabiannya di mata manusia modern.

Sebagian besar pengkaji Barat memandang Nabi Muhammad bukan semata sebagai figur religius, melainkan juga sebagai **tokoh sejarah universal** — pemimpin moral, pembaharu sosial, dan arsitek peradaban. Pujian mereka tidak berangkat dari iman, tetapi dari **pengakuan atas fakta-fakta sejarah dan nilai-nilai kemanusiaan yang beliau wariskan**. Tulisan ini berupaya menampilkan beberapa pandangan penting dari para pemikir non-Muslim serta menganalisis maknanya dalam kerangka epistemologi kenabian.

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1. Annemarie Schimmel: Nabi sebagai Teladan Cinta dan Rahmat

Orientalis Jerman **Annemarie Schimmel** (1922–2003), salah satu sarjana Islam terkemuka abad ke-20, menulis dalam karyanya *And Muhammad is His Messenger* (1985):

“Tidak mungkin seseorang yang mengenal kehidupan Muhammad merasa selain kekaguman mendalam kepada Nabi mulia dari Arab ini — salah satu pembaharu terbesar yang pernah hidup.”

Bagi Schimmel, keagungan Muhammad terletak bukan pada kekuatan militer atau kekuasaan politik, melainkan pada **rahmat, kesederhanaan, dan cinta kasihnya terhadap manusia**. Ia menyebut Nabi sebagai simbol universal kasih sayang yang melampaui batas agama dan ras. Dalam pandangan Schimmel, kepribadian Nabi adalah “cermin dari kemanusiaan yang tercerahkan oleh cinta Tuhan”.

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2. W. Montgomery Watt: Kejujuran dan Integritas Nabi

Sejarawan Skotlandia **William Montgomery Watt** (1909–2006) dalam *Muhammad at Mecca* (1953) dan *Muhammad at Medina* (1956) menegaskan:

“Tidak masuk akal jika Muhammad disebut penipu. Ia memiliki semua tanda kejujuran, integritas, dan kesungguhan moral.”

Watt berpendapat bahwa tidak mungkin seseorang dengan kecerdasan dan ketulusan seperti Muhammad mengaku nabi demi ambisi pribadi. Justru, penderitaan dan perjuangannya menunjukkan bahwa **beliau percaya sepenuhnya pada misinya sebagai utusan Tuhan**. Dalam bahasa akademik, Watt menyimpulkan bahwa hipotesis kenabian Muhammad adalah yang paling rasional untuk menjelaskan seluruh fenomena sejarah Islam.

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3. Karen Armstrong: Nabi sebagai Revolusioner Moral

Dalam *Muhammad: A Prophet for Our Time* (2006), **Karen Armstrong**, sejarawan agama asal Inggris, menulis:

"Muhammad bukanlah manusia haus kekuasaan atau kekerasan, melainkan seorang yang penuh welas asih. Keberhasilannya tidak didasarkan pada pedang, tetapi pada visi moral dan cinta yang ia bangkitkan."

Armstrong menafsirkan kenabian Muhammad sebagai **revolusi etika**, bukan dogma. Beliau menentang perbudakan, membela perempuan, menegakkan keadilan, dan menanamkan empati dalam masyarakat yang brutal. Armstrong menegaskan bahwa jika umat modern memahami Muhammad secara kontekstual, maka mereka akan menemukan "sumber inspirasi etis yang sangat relevan bagi krisis kemanusiaan hari ini".

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4. Michael H. Hart: Manusia Paling Berpengaruh dalam Sejarah

Dalam *The 100: A Ranking of the Most Influential Persons in History* (1978), ilmuwan Amerika **Michael H. Hart** menempatkan Nabi Muhammad di posisi pertama:

"Dialah satu-satunya manusia dalam sejarah yang mencapai kesuksesan tertinggi di bidang keagamaan dan duniawi."

Hart, seorang ilmuwan sekuler, menilai Muhammad dari sisi empiris: keberhasilannya membangun agama, peradaban, hukum, dan tatanan moral yang bertahan lebih dari empat belas abad. Baginya, pencapaian Nabi menunjukkan **sintesis sempurna antara spiritualitas dan rasionalitas**.

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5. Alphonse de Lamartine: Filsuf Keagungan

Penyair dan sejarawan Prancis **Alphonse de Lamartine** (1790–1869) menulis dalam *Histoire de la Turquie* (1854):

"Jika keagungan tujuan, kesederhanaan sarana, dan kebesaran hasil adalah tiga ukuran kecerdasan manusia, siapakah yang dapat dibandingkan dengan Muhammad?"

Lamartine menggambarkan Nabi sebagai **filsuf, orator, rasul, legislator, dan pembaharu dunia**, yang membangun kekuatan spiritual dan politik dengan sarana moral dan akal sehat. Ia menutup refleksinya dengan kalimat terkenal:

"Berdasarkan semua ukuran kebesaran manusia, siapakah yang lebih agung dari Muhammad?"

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6. Mahatma Gandhi: Nabi Kesederhanaan

Pemimpin India **Mahatma Gandhi** (1869–1948) dalam tulisannya di *Young India* (1924) menulis:

"Saya ingin mengetahui yang terbaik dari kehidupan seseorang yang menguasai hati jutaan orang. Saya menjadi yakin bahwa bukan pedang yang menaklukkan Islam, tetapi kesederhanaan yang kaku, ketulusan janji, dan pengabdian Nabi kepada sahabat-sahabatnya."

Gandhi melihat Nabi Muhammad sebagai **simbol kekuatan moral tanpa kekerasan**, yang menaklukkan hati manusia melalui kejujuran dan keteladanan, bukan paksaan.

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7. Leo Tolstoy: Nabi Kebijaksanaan dan Tauhid

Sastrawan Rusia **Leo Tolstoy** (1828–1910) menulis dalam surat-suratnya:

“Muhammad selalu berada di atas kekristenan yang hendak ia reformasi... Saya mengagumi imannya yang kuat kepada keesaan Tuhan dan perlawanan terhadap takhayul.”

Tolstoy melihat dalam ajaran Nabi Muhammad bentuk **monoteisme murni yang rasional**, yang menolak perantara dan menegaskan hubungan langsung antara manusia dan Tuhan.

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8. George Bernard Shaw: Nabi Masa Depan

Dramawan Irlandia **George Bernard Shaw** (1856–1950) dalam *The Genuine Islam* (1936) menulis:

“Saya selalu memandang agama Muhammad dengan kekaguman karena vitalitasnya yang luar biasa. Ia satu-satunya agama yang tampak mampu menyesuaikan diri dengan perubahan zaman.”

Ia menambahkan:

“Saya percaya, jika seseorang seperti Muhammad memimpin dunia modern, ia akan berhasil memecahkan masalah-masalahnya dan membawa kedamaian.”

Bagi Shaw, Nabi Muhammad adalah **reformer universal** yang menggabungkan spiritualitas, akal, dan keadilan sosial.

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9. Makna Filosofis dari Pengakuan Lintas Iman

Pujian terhadap Nabi Muhammad dari tokoh-tokoh non-Muslim ini memiliki makna epistemologis mendalam. Ia menunjukkan bahwa **kenabian dapat dikenali bukan hanya melalui iman, tetapi juga melalui akal dan moralitas**. Ketika para pengamat objektif—dengan latar belakang budaya, agama, dan filsafat berbeda—sampai pada kesimpulan yang sama tentang keagungan Nabi, maka hal itu membentuk **bukti konvergen** bagi kebenaran profetik.

Para pemikir ini melihat Nabi Muhammad sebagai **archetype of moral genius**, bukan hanya religius leader. Sejarah menunjukkan bahwa beliau memadukan antara **wahyu dan rasio**, **spiritualitas dan realitas sosial**, serta **iman dan keadilan**. Dalam konteks modern, ini menjadikan kenabian Muhammad relevan untuk semua zaman.

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10. Kesimpulan

Kekaguman para tokoh non-Muslim terhadap Nabi Muhammad bukanlah hasil propaganda, tetapi hasil perenungan rasional terhadap fakta sejarah. Dari Schimmel hingga Shaw, dari Gandhi hingga Tolstoy, semuanya menemukan keindahan universal dalam akhlak dan visi kenabian Muhammad.

Dalam pandangan modern, mukjizat terbesar Nabi bukanlah fenomena supranatural, melainkan **perubahan akhlak dan peradaban manusia**. Kebenaran kenabiannya tidak perlu dibuktikan dengan

keajaiban, karena **beliau sendiri adalah mukjizat yang hidup** — manusia yang mengubah dunia melalui kekuatan moral dan wahyu yang abadi.

Apakah Anda ingin saya lanjutkan dengan versi **Bahasa Inggris akademik** yang sejajar (judul, struktur, dan isi sama tetapi dengan gaya jurnal internasional)?

Muhammad and the Proof of Prophethood in the Age of Reason: An Epistemological Inquiry

Jayanantaka

Abstract

This paper explores the epistemological foundations of Muhammad's prophethood within the intellectual context of modern rationalism. It argues that the proof of prophethood does not lie in supernatural miracles, but rather in the coherence of revelation, the moral integrity of the Prophet, and the historical transformation of society. Drawing on classical Islamic philosophy (al-Fārābī, Ibn Sīnā, al-Ghazālī) and modern reformist thought (Fazlur Rahman, Muhammad Asad, and Karen Armstrong), this study redefines *mu'jizah* as a rational and ethical phenomenon rather than a violation of natural law. The Qur'an emerges as the enduring miracle—an open challenge to reason, language, and morality—providing an intellectual framework for belief that transcends the dichotomy between faith and reason.

Keywords: Prophethood, epistemology, Muhammad, revelation, miracle, rationalism, Islamic philosophy

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1. Introduction

No human figure has been more revered and yet more critically examined than Muhammad ibn 'Abdillāh. To believers, he is the final Messenger of God; to modern minds, he stands as a test of faith against reason. In an age of science and skepticism, miracles—splitting the moon, water flowing from fingers, or animals speaking—no longer serve as convincing evidence of divine truth. The modern question is not *whether* miracles happened, but *whether* they are necessary for faith at all.

This paper proposes that Muhammad's prophethood can be understood not through supernatural claims, but through epistemological and moral criteria: the coherence of revelation, the moral excellence of the Prophet, and the transformative power of his message. It argues that Muhammad's miracle is not a disruption of natural law, but the restoration of the moral law of nature itself.

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2. The Classical Paradigm of Miracles and Prophethood

In classical theology, *mu'jizah* (miracle) is defined as an act that incapacitates human imitation—an empirical proof of a prophet's truthfulness. Yet the Qur'an never presents miracles as the essence of prophethood. When the Quraysh demanded physical signs, the revelation replied:

"Nothing prevents Us from sending signs except that the former peoples denied them."
(Qur'an 17:59)

Here lies a profound epistemological insight: empirical phenomena do not guarantee belief. Those who witnessed Moses part the sea still worshipped the golden calf. Faith, therefore, is not the product of sensory astonishment but of intellectual and moral awareness. The Qur'an shifts the axis of proof from spectacle to reflection.

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3. The Modern Epistemic Crisis

Modernity privileges empiricism: truth must be observable, measurable, and falsifiable. Within this paradigm, miracles appear irrational. Yet modern man's crisis is precisely this reduction of knowledge to what is seen. Muhammad's message addresses this crisis directly—not by defying reason, but by awakening it.

The Qur'an does not say, "Look and you will believe," but rather:

"Will you not reason?" (*afalā ta'qilūn*), repeated more than thirteen times.

Thus, the Prophet's proof lies in the **rational coherence** and **ethical depth** of revelation. He speaks not to the eyes but to the intellect; his miracle is not material but moral.

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4. Rationality of Revelation and Prophetic Ethics

When the Qur'an records Muhammad's response to those demanding miracles:

"Glory be to my Lord! Am I anything but a human messenger?"
(Qur'an 17:93)

—it redefines the very idea of divine representation. Prophethood is not superhumanity, but perfected humanity. Revelation is not the negation of reason but its illumination.

Al-Ghazālī, in *Ihyā' 'Ulūm al-Dīn*, compares reason to a lamp and revelation to the sun—reason guides within limits, but revelation unveils the total horizon of meaning. The Prophet's truth may thus be verified through:

1. **Rational coherence** of revelation;
2. **Moral integrity** of his personal life;
3. **Transformative power** of his historical mission.

These dimensions together form a triad of rational evidence, accessible to believers and skeptics alike.

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5. The Social Transformation as Historical Proof

In only twenty-three years, an unlettered man from the Arabian desert founded a civilization rooted in ethics, law, and learning. This transformation stands as a historical miracle. Karen Armstrong notes in *Muhammad: A Prophet for Our Time* (2006):

"Muhammad was not a founder of a religion in the Western sense, but a moral and social reformer who revolutionized human consciousness."

The Prophet's reform abolished tribal hierarchy, elevated women's rights, instituted economic justice, and redirected human aspiration toward God. This "sociological miracle" is a living, empirical sign—one that can be historically examined rather than mythically imagined.

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6. Philosophical Perspectives on Prophethood

6.1 Ibn Sīnā: Prophethood as Intellectual Perfection

For Ibn Sīnā (*Avicenna*), prophethood is the highest stage of human intellectual perfection. In *al-Shifā'*, he describes the prophet as a human intellect in contact with the *Active Intellect* (*al-'aql al-fa''āl*), possessing an extraordinary imaginative power that translates metaphysical truths into symbols and laws comprehensible to society.

"The prophet is a perfect intellect whose imagination mediates between divine truth and human understanding."
— Ibn Sīnā, al-Shifā'

6.2 Al-Fārābī: The Prophet as Philosopher-King

Al-Fārābī, in *Ara' Ahl al-Madīnah al-Fāḍilah* (*The Virtuous City*), sees the prophet as a philosopher endowed with divine revelation who leads society toward rational happiness. Prophethood, for him, is not magic but a **social function of reason**.

6.3 Al-Ghazālī: Integration of Reason and Revelation

In *al-Munqidh min al-Dhalāl*, al-Ghazālī reconciles reason and revelation, asserting that faith without reason is blind, while reason without revelation is directionless. Muhammad embodies the synthesis of both.

6.4 Fazlur Rahman: The Moral Vision of Revelation

Fazlur Rahman's *Islam and Modernity* (1982) shifts focus from supernaturalism to ethical transformation:

"The Qur'an's greatest miracle lies not in defying nature but in creating a new moral consciousness."

For Rahman, the Prophet's authority rests on his vision of moral reform and his ability to actualize divine values in historical context.

6.5 Muhammad Asad: The Symbolic Meaning of Miracles

Muhammad Asad, in *The Message of the Qur'an* (1980), interprets Qur'anic miracles as symbolic narratives rather than physical events. Muhammad's uniqueness lies not in altering nature, but in restoring **the moral order of nature**.

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7. The Qur'an as an Intellectual Miracle

Unlike previous prophets whose miracles were transient, Muhammad's miracle is textual and intellectual—the Qur'an itself:

"If you are in doubt about what We have sent down to Our servant, produce a chapter like it."
(Qur'an 2:23)

This challenge remains open for every generation. The Qur'an's linguistic precision, thematic depth, and moral universality constitute a miracle accessible to the intellect. Its eternity lies in its capacity to engage reason, not to bypass it.

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8. An Epistemological Synthesis

Islamic epistemology recognizes three sources of knowledge: **sense perception (ḥiss)**, **reason ('aql)**, and **revelation (waḥy)**.
Science arises from perception, philosophy from reason, and moral-spiritual truth from revelation. Prophethood integrates these realms rather than opposes them.

Revelation cannot be empirically proven, yet it can be **rationally justified** through coherence, moral efficacy, and existential relevance. When a message aligns with human nature (*fiṭrah*) and produces universal good, it attains epistemic credibility.

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9. Implications for Modern Humanity

For modern humanity, Muhammad's proof does not lie in splitting the moon but in **enlightening the intellect and reforming society**. His prophethood manifests through:

1. **Moral integrity** – absolute honesty, compassion, and humility.
2. **Rational coherence** – a system of ethics and law consistent with reason.
3. **Historical transformation** – the birth of a civilization from moral vision.

These are evidences verifiable through intellect, history, and ethics—not through myth.

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10. Conclusion: Truth That Stands by Itself

Muhammad's greatness lies not in transcending humanity but in perfecting it. He did not dominate nature but harmonized with it. His message was not about wonder but wisdom.

"Say: I am only a human being like you; it is revealed to me that your God is One God."
(Qur'an 18:110)

In the age of reason, the proof of prophethood does not depend on supernatural spectacle but on the **rational, moral, and existential coherence of revelation**. Muhammad remains the living example of how divine truth can dwell fully in human form—
and that is the greatest miracle of all.

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